

7. Religion.

The sedentary population of Turkestan as well as the Kazakhs 771
profess themselves to be Sunnite Moslems. But whereas the Kazakhs 656
are really Moslems only in name, the sedentary people, especially 661
the sedentary Uzbeks, have been marked from the beginning by great
fanaticism, and probably in this connection they deserve first place
among all the followers of Islam. This fanaticism was nurtured
primarily by the so-called 'rais' 'duvanas' and 'ishans', of which
the first have at present been abolished in the Russian possessions.
The 'rais' were officials appointed by the government, whose chief
task was to supervise the strict fulfillment of the precepts of the Ko-
ran, and to punish those who were indifferent or unconcerned. They
were equipped for this purpose with a whip made of a wide, thick
leather thong, and a wooden handle, with which they drove together
to prayers those who systematically avoided the visits to the mosques.
In addition, they mercilessly whipped the tradespeople in the bazaars
who were guilty of profiting at the expense of the public through
false measures or weights. Also the management of the control of
prostitutes was transferred to the rais, and those evildoers caught [548]
'in flagrante' were punished in a truly barbaric fashion. Since the
rais were just as corruptible as the other officials, as a rule they
called only those people to account who did not have the means to
buy themselves off, so that the official activity of the rais appeared
to be more of a well organized system of extortion. Since the Russians
naturally had no particular interest in nurturing the fanaticism of the
population of their Central Asian possessions, which was directed
against all those of other creeds, they abolished the office of the
rais in the areas under their domination, and they exist at the pre-
sent time only in the khanates which are still independent.

/196/ The 'duvanas' are, in Turkestan, what the dervishes or 792
'kalantars' are in other Moslem lands. The duvanas usually live in
a cloistered community and are celibates, although there are also
married duvanas. Their number is rather large; at every bazaar and
at every fair one meets whole crowds of singing, screeching duvanas,
who assess the public for contributions. Their influence and the
respect which they enjoy among the people is very great, which has
always remained a mystery to me, for one can scarcely imagine a
more vulgar, impudent, and repulsive throng than the duvanas. They